

# The Spirit of Missions:

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## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

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## MISSIONARY REPORTS.

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### Maine.

*Calais—REV. GEO. W. DURELL.*

"THE fears which were naturally entertained at the commencement of the effort to establish the Church here, have been, in a great degree, removed by the many encouraging signs granted us. In this, the first annual report, the Missionary has not, as is but too frequently the case, to lament the existence of open hostility from without, and opposition and difficulties from within. These are almost unknown to us. Few labourers, in a field so new, find an equal number of intelligent earnest friends and efficient supporters.

"The prejudices against our communion which formerly were so violent, and still so generally prevail in New-England, were of course met here, but they seem now to be in no small degree overcome. Our congregations are not larger than at the time of my last report; but for this, there is a satisfactory reason. The hall, in which the services are held, has from the beginning been most uncomfortably crowded. We hope, and from present indications may reasonably expect, at no very distant day, to have a Church which, like the gospel itself, shall be free,—one that shall be as truly the house of prayer for the poor as for the rich."

### New-Hampshire.

*Manchester—REV. JOHN KELLY.*

In resigning the charge of this station, the Missionary alluding to the assistance hitherto received, and as a reason for its continuance to his successor, says:—

“To show that the aid thus rendered has not been in vain, allow me to state some few particulars respecting the parish, during the time I have been here, now nearly four years. In that time there have been *Baptisms*, adults, fourteen; infants, fifty-seven.—Total, seventy-one. *Confirmed*, forty-four; *Burials*, thirty-nine. Connected with the parish, one hundred *Communicants*. Of this number I found thirty-one when I came here; twenty-two have come from other parishes; forty-six have removed from the town; two died; forty-seven have been added as new communicants; and there are at present fifty-two.

“In addition to the ordinary expenses of the parish, there has been raised within the time mentioned, two hundred dollars for alteration, repair, and painting of Church; forty dollars for painting the outside of the Church; four hundred and eighty dollars for clearing off a debt, for which the Church was mortgaged; and three hundred and twenty-three dollars as collections in Church, making in all, ten hundred and thirteen dollars.

“A parish manifesting such signs of vitality ought not to be left to die for want of a little missionary assistance.”

*Concord—REV. N. E. MARBLE.*

“This parish has made some advance during the past year. The number of communicants has received a small addition, and the attendance on public worship is somewhat increased.

“The smallest augmentation of our numbers and means encourages us. We do not expect a rapid increase. Our present condition has been attained by a slow, but healthful growth. If union is strength, we are strong. We are overshadowed by the powerful sects around us, but we have a firm foot-hold here; and the day will come, if we ‘labor and wait,’ when our Church will exercise a commanding influence in this region. An effort will be made immediately to pay the remainder of the debt, which has so long been a burden on the parish.”

### Georgia.

*Rome—REV. J. D. GIBSON.*

“The prospects of this station are somewhat of a cheering character, notwithstanding we have had discouragements and difficulties of various kinds to contend with during the past year: not the least of which, has been the unsettled character of the people; but as this is generally the case with newly settled places, we cannot but hope for better things as the population becomes more permanent. In much weakness the good seed has been sown. God grant it may produce an abundant harvest.”

### Florida.

*Key West—REV. C. C. ADAMS.*

"The missionary services at this place, for the last six months, have been less than at any former period of the same term, in consequence of nearly two months' illness, and one month's absence at Convention. The absence may seem long, but we have no way to get from the Island but by water, and twenty-four days were consumed on board the vessel going and returning.

"With the above exceptions, services have been regularly held on all the Sundays and other holy days, and daily during Lent.

"Our population is continually changing; several estimable communicants have recently left, but their place has been supplied by others not less estimable, and the number yet remains over sixty.

"Last year, forty persons belonging to this congregation were confirmed, and a class of fifteen more is waiting the first visitation of our Bishop. It is an interesting class, from the fact that a number are young persons who have grown up on the Island; children who were baptized by former Church missionaries, and so may be regarded as the real first fruits of this mission. They are coming to take their vows on themselves, and so to offer themselves as a living sacrifice to the Lord.

"The past expenditure of missionary labor and money in this diocese is just beginning to clearly show itself. One missionary, a victim to yellow fever, lies buried at St. Augustine, and another at Charleston, and other faithful men who have toiled and sweat in this trying climate, half worn out, yet live in this and other dioceses; but the Divine seed has been sown, and though it has been long in showing even the tender blade, it will richly repay all the cost.

"The ladies of the parish have recently purchased a beautiful organ, and through the exertions of an often tried and tireless friend, and the not much less often tried and munificent liberality of the underwriters of New-York, we are about to have the inside of our Church edifice thoroughly finished, and a neat Gothic parish school-house built.

"It has been the earnest desire of your missionary to see such a building erected ever since he took charge of the parish.

"The Island is solid rock, and the hearts of its old residents seem to have imbibed some of its nature. There is but little hope for the Church, but from the rising generation."

### Mississippi.

*Aberdeen—REV. J. H. INGRAHAM.*

"Since my last report, rendered to October 1st, 1851, I have been engaged in the same field of labour. In October last, on the 16th day of the month, I laid the corner-stone of St. John's Church in this city, in the presence of a large number of persons, who had never witnessed this ceremony, and who appeared deeply interested by the solemn manner in which the Church sets apart places where a house of God is to be built.

This edifice has been steadily progressing, and will be ready for consecration at the Episcopal visitation in May next. It is of the purest Gothic, one hundred feet long, including vestry and tower, which is fifty feet in height. It is surrounded by a dental parapet, and at every angle rises a small turret. We have had a bell and organ and a communion service presented to us. The number of communicants is now twenty-three. There would be many more, but ill health prevented the Bishop from making us his December visit; and eighteen candidates for confirmation here, and in the other parishes under my charge, have not had the privilege of offering themselves for this holy rite. The congregation is large; and when the edifice is completed, the number will be permanently increased. Everything is encouraging for the prospects of the Church, and I have reason only to bless God for his mercies and abundant blessings on both pastor and people. Since my report, I have received and accepted a call to settle in this parish.

In December, I resigned, after nine months' supervision, the charge of St. Paul's, Columbus, to Rev. A. D. Corbyn, to whose pious labors, talents, and zeal, under God, that parish is already indebted for an infusion of new zeal, and promises to be what it has been, the second parish in the diocese in influence and numbers. I left there eight candidates for confirmation. On the 8th of December, I laid the corner-stone of Grace Church, Okolona, the parish which I organized in May last. In one week we raised \$1,000 towards it. Too high praise cannot be bestowed on the liberal laymen who came forward and contributed so largely. This Church is rapidly advancing, and will be completed by May next for consecration. The vestry having succeeded in getting a Rector, the Rev. J. B. T. Smith, I have resigned its charge to that gentleman, who two weeks ago entered upon his labours, having also been chosen President of Okolona Female Institute, recently organized in the same thriving village.

On the 26th of November, I organized a parish at Pontotoc under the style of Trinity Church; and the members being zealous to have a clergyman settled among them, upon addressing the Bishop, he sent to them the Rev. Mr. Lawson, who, I am gratified to say, has accepted a call from them, and is settled there, having entered upon his duties in January. He has also been elected principal of the classical male academy.

Thus a clergyman is now settled in every town from Memphis to Tuscaloosa; and a region of missionary labours which eleven months ago had but one clergyman, your missionary, has now four, two of whom have charge of important institutions of education. Thus hath God prospered us.

The occupation of Columbus, Okolona and Pontotoc by clergymen, enables me to give my time entirely to Aberdeen, a city of five thousand inhabitants, and to build up and consolidate the Church here. I shall, however, occasionally preach at Barton, twelve miles distant, where they are building a Church, in which we have an interest, and Fulton and Hurtin, a day's ride, where I am in hopes to build up parishes. This whole region is ripe for the harvest, and labourers only are wanted to make the wilderness bloom as the rose."

*Pass Christian—Rev. T. S. SAVAGE.*

"The state of the parish continues to be encouraging. The average attendance on our services during the winter has been good. The Church

edifice is on the eve of completion, by the supply of a handsome pulpit, lectern and communion table, and by painting inside and out. The Diocesan Convention is to be held here on the third Wednesday in June, at which time an increase to our number by confirmation is expected. It being a season of the year when many strangers visit the Pass, extensive good may be expected to result to the Church. The only draw-back on our prosperity known to exist, is that so generally lamented in the South and West, the transient character of our population. The present report exhibits a loss among our communicants, from this source, greater than our gain. Things, however, appear to be assuming a permanent character; and though changes of this kind may for years arise, yet the time, we think, is not distant, when the Church at this point, with the continued favour of its Divine head, may be considered as established."

### Kentucky.

*Shelbyville—REV. R. D. SHINDLER.*

"Our chapel is neatly fitted up. We have a good organ, an organist 'well skilled in music,' and a very good choir, and, better still, large congregations. One of the most interesting features that our Sunday afternoon services present, is the fact that very large numbers of young ladies, sometimes as many as one hundred, or more, from the different boarding-schools of this place, are present at our worship. Many of them are from the South-west, and, of course, are of every variety of religious opinion. The order, beauty, harmony and majesty of our services cannot fail to impress their tender minds; and I doubt not many will return home with good seed sown in their hearts, which will require but little culture to bring forth the desired fruit."

*Hickman—REV. N. N. COWGILL.*

"Would that a more encouraging account of our labours could be given, so that the Churches contributing might be quickened and interested, and others, seeing the prosperity of the work, be induced to come forward with a helping hand, and so scatter the good seed of the Gospel far and wide over this vast valley—that is, in time to give character to our land, either for weal or woe. With the improvement to be seen everywhere around us, we hold our own with a small increase. Our Church edifice, which has remained so long unfinished, we hope to have ready for consecration in June."

### Indiana.

*Mishawaka—REV. B. HALSTED.*

"The condition of this parish, for a long time greatly depressed, has latterly been gradually improving. Its prospects are now better than at any former period, since it has been under my charge. And although it is yet truly a day of small things, we have every reason to hope that by God's

blessing upon ministrations and ordinances of His own appointment, steadily maintained, His Church will here be firmly planted, and in due time enlarged and strengthened by the addition to her communion of many that shall be saved."

"At South Bend, services have been continued every second Sunday afternoon, generally with a very encouraging attendance, though but a very small part of the congregation are Episcopalians. The full responses and animated chaunting afford grateful evidence of a good degree of interest in the services."

*Laporte*—REV. H. M. ROBERTS.

"There are some truly pious ladies belonging to this parish, who are zealously laboring to advance the Redeemer's kingdom. I would mention a single instance in which they are endeavouring to promote this object. Some three or four, a week since, commenced an effort to raise money to establish a parish library, and in a few days succeeded in collecting over thirty dollars. This amount they intend immediately to invest in the purchase of books, and the money is actually on its way to New-York, for that purpose. I look upon this as one of the best auxiliaries to the preaching of the gospel. The circulation of good books of the Church in a community like this, must have its effect. We have very much to contend with in the West, many erroneous opinions to correct, and much prejudice to overcome. These silent teachers will operate where a clergyman could not well get access, or would not be heeded if he could.

"The population of the western villages is subject to much change; this has been particularly the case with us during the past season; in consequence, we have lost some of our most efficient members. Death, too, has removed others; one of our most active and zealous laymen died during the past season.

"I expect five, at least, to be confirmed at the visitation of our Bishop, which will be on the fourteenth of May next. He will remain with us three days, and we hope to make it a profitable season."

*Bristol*—REV. H. WHEELER.

"Since my October report, nothing has happened with us of any special interest. From week to week, I have been engaged in my regular routine of duty, without intermission, having, in addition to my parochial labours, taught school four months.

"While we have been favored the last year with no loss by removal, it will be perceived, from my report, that death has again been amongst us, making fearful havoc. We have lost from this cause, besides several children, all our increase of communicants, leaving us only the same number with which we commenced the year.

"Our first course of Lent lectures, now about to close, has been very well attended, and the average of the Sunday congregations, I believe, is constantly on the increase."

*Evansville—REV. C. A. FOSTER.*

“The parsonage, to get possession of which when I entered the station, I had to obtain the loan of \$600, is now restored to the parish, free of incumbrance. The last instalment of \$150, due the 23d of January last, was paid for me by some person or persons unknown. The Church edifice has been repaired, and is out of debt, except for \$300 or \$400 of borrowed school fund, which need not be returned, so long as the interest is paid. This interest is commanded by the rent of a school-house, on the Church lot. When I came here first, there were twenty communicants; in the meantime this number increased to sixty-three, but was reduced by deaths and removals to the present number, forty-two. Of the additional forty-three, I have been instrumental in adding to the Church, twenty; making the average number of five for each missionary year that I have been in this place.”

*Fort Wayne—REV. J. S. LARGE.*

“During the year, we have lost several important families by removal, whose places have not yet been supplied by new comers. The congregation, however, maintains its own, and I think is gradually increasing. The parsonage is not yet completed, owing to the failure of the builder to fulfil his written contract. This has put me to considerable inconvenience and expense. The workmen are again at it, however, and we hope to be in it by the middle of summer at the farthest. I should be exceedingly glad to have a favourable reply from my brethren in the ministry, to whom I have written a brief note in regard to this matter. Those who have already answered, will please accept our heartiest thanks.”

*Lima—REV. J. O. BARTON.*

“Our parish still continues to increase, and we are more and more encouraged. Our ‘Upper Room’ has long since proved too small for the number of regular attendants upon our services. We are now only waiting for a plan, ordered three months since, that we may commence the Church building. This we hope to have completed by the coming winter. We are greatly deceived if we shall not then have as flourishing a parish as any in Northern Indiana—one that will exert a great influence over the surrounding country, embracing several counties in Indiana, Ohio, and Michigan, where the Church is now almost entirely unknown. We meet with many and trying difficulties, yet we are not discouraged; but ‘whatsoever our hands find to do’ we ‘do it with our might,’ relying upon ‘the Spirit of the Lord of Hosts,’ and looking forward to a triumphant conclusion. Feeble and few in numbers, we are labouring on in confiding faith.

“Besides the regular services on Sunday, and a week-day lecture during Lent, your missionary has officiated in the neighbouring places as time and opportunity would allow.”

**REPORT OF THE REV. T. COOK,  
MISSIONARY TO THE JEWS.\***

THE undersigned, in casting a retrospective glance over the field of his missionary labours among God's ancient people, finds continued cause for thankfulness, in having been privileged to preach Christ to not a few of the house of Israel. During the past year he has been visited by many Jews, evincing an interest in the truth, and desiring instruction in the doctrines of the New Testament. He has also visited many families, distributed Bibles and tracts among them, not leaving any opportunity unimproved of directing their attention to Jesus Christ, showing them what an awful thing it was to neglect the concerns of the soul, and pleading with them earnestly and affectionately, warning them of their danger, and pointing them to the Lamb of God, whose blood alone can cleanse them from all sin, and procure for them an inheritance of life eternal and never-fading glory.

Human words may lose their impression, or be forgotten again, but the Word of the living God has the promise that it shall not return to him void—so that a goodly seed has been sown, from which may be expected some fruit for eternity.

Although the absence of many tokens of success is deeply felt by the Missionary, still he feels that he ought to be cheered by the many opportunities afforded him, to make known to inquiring Jews the way of salvation.—He must sow in faith, hoping and praying that the seed will spring up in due time.

**M I S C E L L A N E O U S .**

**North-West America Missions.**

We resume our account of this Mission from page 115 of our last Number.

**BAPTISM OF AN INDIAN AND HIS FAMILY.**

*October 10.*—I visited a sick Indian, "Yellow Bear," who, with his family, are in a very hopeful condition. He has been anxious for some time to become a Christian, but has been prevented by his mother, an aged and gray-headed old woman, who is much opposed to Christianity. I read and prayed with "Yellow Bear," and then, at his earnest request, baptized him by the name of Charles Bear, also his wife and three children.

\*This report is the best answer that the Local Secretary can give, to a letter received some days since, to which he would have replied more definitely if the writer had given his address. If the person who is so much interested in this subject will call on the Missionary, he will be pleased to confer with him.

Thus, by the grace of God, another from among the very few heathen belonging to this place has been snatched, I hope, as a brand from the burning, and admitted into the visible Church of Christ.

#### EARLY INSTRUCTION BEARING FRUIT.

To-day I heard a pleasing account of one of my late school-girls, who is now married. During a recent illness she requested her school Bible to be handed to her, and with much attention and devoutness she read portions from it—her daily practice, I was informed, during her illness. May she continue to do so through life! I hope there are many among my Bible-class girls who do the same.

#### A DYING WIFE'S REQUEST.

*October 13: Lord's Day.*—I baptized the son of “Big Buck,” the medicine-man at this place. The young man lost his wife last winter, and she desired him, on her death-bed, to become a Christian, and to be baptized, together with his children. This poor woman was prevented from becoming a Christian by her parents, and at her death she exhorted them, as well as her husband, no longer to resist the gospel, but to join the praying people; for that all their heathen rites, &c., were false, and Christianity alone true. Although she died far away in the wilderness—in the midst of our ice-bound winter—unbaptized, although a Christian in heart—without the means of grace, and where the sound of the “church-going bell” has never been heard—her exhortations have not been in vain; for to-day her husband and child have been baptized by the name of Louis and Patrick Buck; and her father and mother are hopeful candidates for the same rite.

Several of the heathen here and at Moose Lake are, like this poor woman, Christians in heart, but are kept back from making an open profession of Christianity by the influence of their parents and friends. I find the young people far more susceptible of Christianity than the old, who have grown gray in their heathen rites and superstitions. But our confidence is, that He who has all power both in heaven and earth can make even these dry bones to live. Let us then earnestly pray that He would pour out His Holy Spirit upon this wilderness of sin and suffering, and make it to rejoice and blossom as the rose.

#### ADMINISTRATION OF THE LORD'S SUPPER.

*October 20: Lord's Day.*—After morning service I administered the Lord's Supper, in Cree, to 47 communicants. This is the first time that I have read the whole service in the native language. I trust my dear people were thus enabled to commemorate the dying love of their Saviour with the spirit and the understanding also. How earnestly do I desire that God would be graciously pleased to open my mouth, that utterance may be given unto me, that I may speak boldly of the great love of our dear Saviour in dying for sinners! Our friends should especially remember this in their prayers for Missionaries; that they may be diligent in acquiring the native language, and that God would graciously aid them to speak, in the native tongues, the wonderful works of God.

#### ISLE-A-LA-CROSSE AND ATHABASCA INDIANS STILL ENTREATING INSTRUCTION.

*December 14.*—Three Indians, with two sleds and seven dogs, arrived here from Lac-la-Ronge Station. They took twelve days to reach Cumberland House, and two days from Cumberland House hither. Their pro-

visions had run short, and both men and dogs arrived in a starving condition. I was thankful to receive letters from Mr. Hunt. More than 160 Indians had visited them. Mr. Hunt had baptized about 30, and admitted about the same number to the Lord's table. The Indians from Isle-a-la-Crosse and Athabasca are still crying to us to come and help them. Oh, when shall their cry be heard! The Church of Rome has her agents zealously at work among these promising Indians, who offer little or no opposition to the gospel, but are willing to embrace it; while we are allowing an opportunity to pass which we can never recall. The priests are before us, pre-occupying the ground, and I see no way open, at present, successfully to meet them. May God, in infinite mercy and love, give us men and means to carry the sound of the gospel, not only to Athabasca, but down the mighty M'Kenzie, and again up the Saskatchewan among the vast tribes of the Plains! Carlton, Fort Pitt, and Edmonton on the Saskatchewan would be promising places on which to locate native Catechists or Pastors; and why not an English Missionary or two? Here is a vast field for Missionary enterprise and talent. We must only now be regarded as commencing our labours among the natives; and men of zeal, love, enterprise, and talent would find ample work among the red men of the wilderness. We want men to go through the length and breadth of the land, unfolding the banner of the cross; and whether they go in the direction of the M'Kenzie River, or up the Saskatchewan, they will find red men who will listen to the message of a Saviour's love. Posts are established by the Company in both directions; so that it is not an unexplored region that we are invited to enter, but one where, at every stage, we shall be welcomed and hospitably entertained by gentlemen engaged in the Company's service.

#### BENEFIT OF COMMITTING TO MEMORY PORTIONS OF THE SCRIPTURE.

*January 24, 1851.*—I have been reading St. Matthew's Gospel in Cree, and every evening teaching the Indians a portion of it. For some time I taught them the Beatitudes, and was now going on to teach them Matt. v. 14—16 and 43—48; but Alexander Bell's wife requested that I would continue to teach them the Beatitudes, for the Indians wished to learn them perfectly. She added, "When I am tempted to sin, I endeavour to remember one of the Beatitudes, and it pulls me right." Thus this poor Indian woman is able to resist the temptations of Satan with "the sword of the Spirit, which is the Word of God." I am anxious that my people should know some portions of God's Word by heart: It will be some time before printed translations can be put into their hands; but much may be done by teaching them to repeat and learn by heart portions of the Sacred Scriptures. Since I commenced teaching them to repeat in Cree the Church Catechism and portions of Scripture, my evening prayer-meetings have been well attended, and I hope the Holy Spirit is blessing the Word of God to their souls, for I think I perceive a change among them.

#### YIELDING OF THE HARD HEART.

*January 30.*—To-day I heard that "Big Buck," who for so long a time has withheld our instructions, has given up his heathen practices and become a Christian. He has sent me word that he intends to place himself under instruction for baptism when he returns in spring from hunting. Should he become a Christian, all heathen rites will cease at this place, and I hope the sound of the drum will no more be heard in the neighbourhood.

His son was baptized last autumn, and his father joins with him in family prayer. Thus God has so blessed our labours at this place, that we have now the prospect of not having one heathen Indian about the Station.

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## Intelligence.

### THE RICE LAKE.

[From the Quarterly Paper of the Society for the Propagation of the Gospel.]

THE Rice Lake is a large sheet of water, about twelve miles from Cobourg and midway between the two towns of Kingston and Toronto in Upper Canada, and a few miles north of the middle of Lake Ontario. It connects the Rivers Otonabec and Trent.

The lake is noted for the large quantity and superior quality of the fish which it contains. A steamer plies on its surface. Its shores supply pine and oak timber in considerable quantities, which are carried down the Trent.

A missionary clergyman, the Rev. Dr. McNab, formerly Principal of the Wesleyan College, Cobourg, is now stationed here; and a Church has been built.

The Bishop of Toronto, in his visitation in 1840, came to this place on July 10. His lordship writes to the following effect in his journal:—"This beautiful sheet of water extends about twenty-one miles in length, and two or three in width. It is interspersed with islands, and surrounded on all sides by the dense forest. Rice Lake is named from the vast quantities of wild rice which grow upon the low marshy lands along its banks, and on which immense quantities of wild fowl live. The settlements on the banks are as yet few and scattered. We found three Indians skinning and cutting up a deer which they had killed near one of the small islands. After refreshing our horses, we proceeded to a Church at Cavan, eight miles distant."

Ten years have made a great alteration in the shores of Rice Lake. New settlers have arrived in large numbers. The Church has been planted, and the Word of God has taken root and borne fruit. The following extracts are taken from the letters of two settlers, and were written in 1851.

"With a little more exertion I sincerely hope we may yet see our labours crowned with success. Our Church is now pewed and painted throughout, the windows frosted, and the chancel carpeted. The pulpit, desk, and communion-table are neatly covered with crimson velvet. Chairs and stools of black walnut, to match the painting, have also been presented. The handsome service-books came safely, and a set of communion plate has been given by two of the congregation. Two acres of Church-ground are

well fenced in ; and we have the deeds securing them and the two acres for the parsonage house.

"Our clergyman is so moderate in his wishes, and so energetic in his duties, that we are all determined to do what we can to secure his valuable services as a resident. He bids fair to prove to us of the highest moral and religious service, and deserves every exertion made for him. If we succeed in securing his residence by building the parsonage, he talks of travelling through the bad roads to Perry Town every other Sunday, and going over the lake on the alternate Sunday to Monaghan, where he has as many as 200, all English."

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## DIOCESE OF TORONTO.

### BISHOP'S VISITATION.

TORONTO, CANADA, Dec. 15th, 1851.

MY DEAR SIR—Having been longer absent than usual during the summer, and beset with employment, I have seldom written to you ; but being now fairly settled for the winter, I must begin again to trouble you.

I commence with a brief summary of my various journeys and their results, bespeaking at the same time your indulgence should I repeat anything already mentioned. The beginning of May was an important and busy era ; holding my visitation and delivering my charge on the first. On the second, the Diocesan Conference or Synod conducted its proceedings in the greatest harmony. This meeting of the clergy and laity under their bishop has been followed by many advantages. It presented the Church in a venerable and commanding aspect ; she spoke in all her fulness and authority, and her words have made a deep impression. The Conference gave origin to the Church Union, which has been extending itself ever since through the Diocese ; and from its meetings and publications the timid have become bold, and many of the indifferent warm and resolute.

An account of our proceedings was transmitted to the Archbishop of Canterbury, inclosing at the same time our address to the Queen, which we requested His Grace to present. The prayer was for synodical action, which, from the reasons therein stated, appeared absolutely necessary to promote the extension and secure the well-being of the Church in this great diocese.

On the 13th May, I traversed the Niagara district on a tour of confirmation. I was employed seventeen days in this beautiful portion of the diocese, visiting twenty parishes or missions ; and the result was 331 confirmed. This might at first sight seem a falling off from former results ; but it is accounted for by my anticipating my usual term of three years by one year. I found from experience, that in the division I had made of the diocese into two portions, east and west of Toronto, the eastern was the larger : and to produce a nearer equality, I added the Niagara district to the western division. Had I waited my usual time, and gone next summer, the number would have been one-third more, and larger than on any former occasion. It must, nevertheless, be admitted, that the growth and extension of the Church in the Niagara district has not been the same as in many other portions of the diocese. It was settled at a very early period ; and before the Church could be sent in all her fulness, dissent had made great progress. We are, nevertheless, gaining ground daily, and have no reason to be dissatisfied.

On my return from the Niagara district, I found so much correspondence arising from our synodical movement, and the arrangements respecting the building of Trinity College, &c., &c., that I was unable to begin my second journey of confirmation before Saturday, the 21st of June.

This journey lasted forty-two days, during which time I visited sixty missions or parishes, commonly two per day, when, after prayers, I preached, confirmed, and addressed the candidates—driving on an average twenty-four miles, the distances often unequal, reaching sometimes to forty miles, and again less than twenty. At the conclusion, I felt towards evening jaded and fatigued, travelling day after day in a strong carriage to suit the roads, and on that account less easy—requiring to rise early to keep appointments, and to drive late to be in time for those of the following morning. After spending ten or twelve days at home to bring up my business, which had greatly accumulated during my long absence, I left Toronto on the 14th August for the Upper Lakes. This expedition was comparatively easy, and was all by water, except about eighty miles.

On Sunday, the 17th, we landed on the Manitouahneeng Island, at nine, A. M., and immediately prepared for service. Owing to the necessity of addressing the Indians through an interpreter, after confirmation, and the great number of baptisms, the service was somewhat long, but it was deeply affecting. Many of the Indians could read the translation of the Prayer Book, made by the able missionary, Dr. O'Meara. Their translations are said by competent judges to be very correct, and to reflect great credit on the indefatigable missionary. Thirteen adults were baptized, and gave every indication of a deep feeling of what they were doing: ten were confirmed and behaved in the most edifying manner. Indeed, the whole worship reached the heart and soul of all present; the devout demeanour of the Indians, the importance which they attached to what they were doing, was very pleasing, and appeared to affect all the whites present, and produce on their part equal reverence and solemnity.

The steamer being the carrier of the mails, we were obliged to leave the island in the afternoon, and proceeded up the lake towards evening.

On Monday, 18th, we called at the Bruce Copper Mines. Much labour has been done and expense incurred; but from all that I can learn the prospects are not very cheering—and, what is worse, we have as yet received very little encouragement, owing, I believe, to the course taken by one of the directors.

We touched at the island of St. Joseph, and arranged with the people to hold service on our return, and we reached the Sault St. Mary, or the Straits, between the Lakes Huron and Superior, in the evening. Here we remained eight days, as the steamer makes only one trip per week, and we had to wait for her return.

During this time we made two visits to the Indian village at the mouth of Garden River; one on Sunday, when we had a full service, nearly as interesting as that at Manitouahneeng Island. There was one baptism, and six were confirmed. The day turned out very stormy—the rain fell in torrents as we were returning, and became at length so heavy that we were compelled to take shelter for an hour in an Indian hut, when it somewhat abated, and enabled us to empty the boat of the rain-water, and to wring some of it out of our clothes. It was late before we reached our inn at the village of St. Mary.

We made several excursions during our stay, to view the more prominent parts of the surrounding country—one, fifteen miles up the strait, to see

the opening of the vast sheet of Lake Superior; two headlands, about thirty miles asunder, like the pillars of Hercules, terminate the strait between Lakes Huron and Superior, and here the latter opens in its vastness.

We got back to Toronto on the 1st of September. The distance going and coming, according to the route we followed, cannot be less than 1,200 miles.

After remaining at home two days, I made another journey westward, to finish my confirmations. The general result of my several journeys gives 2,088 confirmed.

Thinking that I had travelled enough for one season, I thought of settling myself quietly at home till the spring, but on my return I found a letter inviting me to a meeting of bishops, which had been projected early in the season, and after a pause had been again revived, and was actually to take place at Quebec on the 23d of September. As I had been a consenting party when the meeting was first mooted, it was incumbent on me to attend. Five bishops met—Quebec, Montreal, Newfoundland, Fredericton, and Toronto.

We deliberated on various matters regarding the Colonial Church, and with the greatest harmony. The result has been sent to his Grace the Archbishop of Canterbury. The journey to Quebec, being all by water, was attended with little or no fatigue, but the weather was cold, and on reaching home I had a slight attack of lumbago.

I nevertheless contrived to go to Buffalo, in the United States, to assist at the consecration of a magnificent church, just erected in that flourishing city.

The Bishop of Newfoundland, who had come to Toronto on a short visit, kindly accompanied me. At Buffalo we met Bishop De Lancey, of Western New-York; and Bishop McCosky, of Michigan, and a large gathering of clergymen. Eight or ten of my clergy were also present. We were received with much kindness by our brethren of the United States, and the services of the sanctuary were conducted with the greatest propriety. The bishops of Western New-York and Michigan are men who do honour to their high office.

I returned from Buffalo on the 23d October, after parting from the Bishop of Newfoundland, who proceeded to Boston on his way to his diocese. I was sorry to separate from him. He is a great favourite with us, and we should rejoice in seeing him again.

I may sum up my summer travels at more than four thousand miles; about one-half by land, the other half more easy, because chiefly by water.

I had appointed Sunday, the 26th, for my ordination, so that the moment I got back from Buffalo I entered with my chaplains into the examination of the candidates for deacons' and priests' orders—seven of the former and five of the latter. Having arranged their stations and duties in the best and most convenient way we could, my attention was called to Trinity College, its buildings, and its wants.

We are now busy preparing to open it on the 15th January, 1852: the portion of the buildings which were to be finished by contract this season, are nearly ready, and to be delivered up on the 2d January. We cannot yet say what number of students we shall commence with, but we hope about twenty-five.

This brings me to the present date. I shall now have some leisure, at all

events from travelling, though my daily avocation and heavy correspondences leave me little time to spare.

I am, yours faithfully,

JOHN TORONTO.

REV. E. HAWKINS,

*Secretary.*

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### APPOINTMENTS.

Rev. A. Cobbs, to Tuscumbia, Alabama—from March 15th, 1852.

Rev. F. B. Nash, to Paducah, Kentucky—from November 1st, 1851.

Rev. H. M. Roberts, to Laporte, Indiana      "      "      "

Rev. J. S. Chamberlaine, to Kickapoo, Illinois—from October 1st, 1851.

Rev. J. Niglas, itinerant among the Germans, P. O., Peoria, Illinois—from October 1st, 1851.

Rev. W. J. Lynde, to Noxubee, Mississippi—from October 1st, 1851.

Rev. E. H. Downing, to San Augustin, &c., Texas—from December 1st, 1851.

### RESIGNATIONS.

Rev. J. Sandells, Williamsport, Tennessee, to take effect December 1st, 1851.

Rev. J. B. Colhoun, Muscatine, Iowa, to take place November 22, 1851.

Rev. C. V. Kelly, Ottawa, Illinois, to take effect December 1st, 1851.

Rev. J. A. Wheelock, Covington, Tennessee, to take effect March 1st, 1852.

Rev. C. Dow, Paducah, Kentucky, to take effect October 1st, 1851.

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REMOVAL OF MISSIONARY OFFICES.—On the first of May the office of the Domestic and Foreign Committees will be removed to No. 19 Warren-street, a few doors from Broadway.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of March to the 15th of April, 1852:

#### NEW-HAMPSHIRE.

*Concord*—St. Paul's.....

7 00

#### VERMONT.

*Royalton*—St. Paul's.....

4 00

#### RHODE-ISLAND.

*Lonsdale*—Christ. Ch.....

8 00

#### CONNECTICUT.

*Birmingham*—St. James'..... 4 00

*Branford*—Abrm. Rogers, Esq.— 20 00

*Fairfield*—Trinity..... 15 00

*New-Haven*—St. Paul's..... 390 00

*Norwalk*—St. Paul's..... 10 00

*Poquonock*—St. James'..... 3 00

*Stamford*—St. John's..... 25 25

*Weston*—Emmanuel, for the

Jews..... 2 05

*Wolcott*—All Saints?..... 3 00

472 30

#### NEW-YORK.

*Amenia*—Miss J. Hitchcock..... 2 00

*Fort Edward*—St. James', for

Oregon..... 2 36

*Goshen*—Easter Off'g, H. S. H.

S. W..... 5 00

*New-York*—Ch. of the Annun-

ciation, a member..... 25 00

Grace Ch..... 1001 00

St. Bartholomew's..... 573 05

*Patterson*—Christ Ch..... 1 50

*Pleasant Valley*—St. Paul's..... 2 00

*Sandy Hill*—Zion Ch..... 3 64

*Stockport*—St. John's..... 3 00

*Troy*—St. Paul's..... 160 35

*Near West Point*—Ch. of the

Holy Innocents..... 12 50

*Whitehall*—St. Paul's..... 3 30

*Yonkers*—St. John's, Easter

Off'g of a member..... 50 00

1849 70

#### NEW-JERSEY.

*Bellville*—Christ Ch..... 25 53

*Morristown*—Trinity Ch., for

Beloit, Wis..... 15 00

40 53

#### PENNSYLVANIA.

*Moyamensing*—All Saints', for

the Jews..... 4 00

*Philadelphia*—St. Peter's\*..... 293 00

For the Jews..... 15 00

Trinity Ch..... 50 00

A. B., per Mr. Wilcox..... 1 50

Epis. Miss. Ass., for the

West, for the Rev.  
Messrs. Louderback and  
Hackett, \$100 each..... 200 00 563 50

#### MARYLAND.

*Baltimore*—St. Peter's..... 121 00  
Mt. Calvary Ch..... 16 25  
" for Bishop  
Kemper's jurisdiction..... 5 00  
*Charles Co*—Mrs. Clapham..... 5 00  
*Fallston*.—Rev Mr. Keech..... 9 00  
*Georgetown, D. C.*—St. John's, 50 00  
*Prince George Co*—St. Thomas' 70 00  
*St. Mary's Co*—St. Andrew's,  $\frac{1}{2}$ , 10 00 223 25

#### VIRGINIA.

*Brunswick*—St. Andrew's..... 3 00  
*Gloucester Co*—Abingdon and  
Ware,  $\frac{1}{2}$ ..... 21 00 24 00

#### NORTH CAROLINA.

*Leakesville*—Rev. J. R. Lee,  $\frac{1}{2}$ , 10 00  
" Mrs. L. M. Nelson,  $\frac{1}{2}$ , 2 50  
" Mrs. N. P. Binford,  $\frac{1}{2}$ , 1 00 13 50

#### SOUTH CAROLINA.

*John's Island*—St. John's..... 20 00

#### ALABAMA.

*Marion*—Christ Ch..... 5 75  
*Mobile*—Trinity, add..... 1 00 6 75

#### KENTUCKY.

*Columbus*—Christ Ch..... 7 00

#### OHIO.

"A stranger from," for Miss. in  
Ill..... 5 50

#### INDIANA.

*Bristol*—St. John's..... 2 00

#### WISCONSIN.

*Geneva*—Christ Ch..... 1 10

#### MINNESOTA.

*Fort Ripley*—Lt. F. F. Flint,  $\frac{1}{2}$ , 7 50

#### TEXAS.

*Houston*—Christ Ch..... 30 00

#### LEGACIES.

From the estate of Sam'l Olden. 500 00  
From B. F. Holmes, ex'r of  
Joseph Vorhees,  $\frac{1}{2}$ , 375 00 875 00

#### MISCELLANEOUS.

A friend to "Home Missions,"  
for Ill..... 30 00

"J. C. L." for Dom. Miss..... 20 00 50 00

Total..... \$4201 63

(Total, since June 15, 1851, \$20,408 15.)

\* For special objects, \$39 25.

## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## China.

THE last overland mail brings the following extracts from the Rev. Mr. Syle's journal for November last. His short absence from the station had been of much service to him, and he was enabled to assume that additional share of duty which the illness of the Bishop had necessarily devolved upon him. The newly-ordained native deacon, Chi, was rendering good service, and the two native candidates for holy orders were also affording much relief as catechists. The perusal of these daily memoranda will afford much insight into the affairs of the Mission.

## JOURNAL OF THE REV. E. W. SYLE.

*Sin and Superstition.*

*Shanghai, Nov. 1st, 1851.* — This afternoon, walking with Mrs. Syle through some of the hamlets to the eastward of the school-house, we stopped at a house, with the inmates of which she was acquainted. One of these was a woman about thirty, the second wife of a man who had died recently. Mrs. Syle, knowing she had a young infant, inquired how it was. The woman smiled, and replied—"Is not." On our expressing some surprise and sympathy, one of the widow's companions explained to us, with a revolting laugh on her countenance, that the mother had made away with it at its birth—adding, that "it was a thousand pities, for it was a boy; and besides that, a very fine child. But there was no rice for it to eat, and moreover the two children of the former wife were living, and had to be provided for." All we could say seemed to have no effect in making them feel the guilt of their conduct; many

children were standing round us while we were talking, some of them well grown up boys and girls, who no doubt thought that we foreigners were making a great stir about a very unimportant affair. Such is the state of feeling among the females in this region; it is upon such blunted feelings and perceptions that the work is to be begun (and we trust not without good effect) through the girl's school: that will be our grand avenue to the hearts and minds of the wives and mothers around us.

I cannot leave this subject without referring to the anomalousness of sin and superstition. This very woman who (as well as those who assisted her) could, with no compunction, *take the life of her first-born*, would most likely consider it sacrilege to eat beef, and would be very apt to keep the fasts of the Buddhist "Goddess of Mercy," who, among the many aspects under which she is worshipped, is very commonly invoked as the "bestower of offspring." It is when so worshipped that her image holds an infant in its arms, and this makes the resemblance to the Virgin Mary, as the Romanists represent her, so very striking.

*A Sunday's Duties.*

*Sunday, 2d.*—An interesting conversation in the ferry-boat; a pleasant service in the Church at 9 o'clock; a new applicant for instruction conversed with; a visit to Mrs. Bridgman's little scholars, whom I instructed; this was my morning's work. In the afternoon, our young deacon took the service and Mr. McCleathie preached for me. Being thus left unexhausted, I remained in the city,

and held another service at 5 o'clock. At this hour the streets are much crowded, and I suppose that what I have been accustomed in the West to hear called an "early candle-light" service, would be very fully attended.

Conducted the usual English service at night, and felt that I had derived great benefit from my recent visit to Ningpo, inasmuch as I still had some pithiness left at the end of the day, when "the priests in the temple profane the Sabbath and are blameless." Oh, for the safe arrival of those much longed-for fellow-labourers, of whose sailing we have had intelligence!

#### *A Week's Routine.*

*Monday, 3d.*—The Missionary meeting for prayer was held this evening in the room which in former years had been Mr. Graham's, at Wong-Ka-Mo-Dur. I seldom revisit this scene of our first labours without longing for the time when we shall be able to re-occupy the field which our diminished strength obliged us to neglect. As yet no other Missionaries have commenced operations there, and the piece of ground which we have been accustomed to call "Spalding's Lot," because he had set his mind upon getting it for a chapel, is still vacant.

*Wednesday, 5th.*—After the catechising and preaching this afternoon, many persons came into my study for conversation or books.

*Thursday, 6th.*—Bishop quite sick: I conducted the meeting, of which he always takes charge himself when well enough. We always feel regret when he is disabled from doing this, for these Thursday evenings are the times when the members of the Mission look to receive their portion from their pastor.

*Friday, 7th.*—Miss Jones went up with me to the Church this afternoon for the purpose of seeing a young girl who would, it was supposed, make a suitable wife for one of the baptized youths—Chi's younger brother. But it was evident that the objects of the girl's father were merely mercenary; and although the girl herself was a very nice looking and teachable little person, it was impossible to come to any arrangement, for the father insisted upon receiving forty dollars before he would let her come under Miss Jones' charge. The pretext of this demand for dollars is to reimburse the

family for what has been spent on a girl from her infancy; and the settlement of the amount of this "reimbursement" (the common people call it *purchase*) is a chief part of all marriage negotiations. How far this resembles the ancient *paraphernalia* or the modern *trousseau*, would be a curious question, and one worth investigating.

*Saturday, 8th.*—With the view of affording all the assistance in our power to our expected fellow-labourers, the Bishop has set about making a selection (out of the 40,000 characters which are said to be comprised in the Chinese language) of about four thousand which are most common in their use, most needed for religious teaching, and most current in this part of the country. In making this selection, I am assisting him as much as, considering my slight acquaintance with the book language, I can venture to attempt.

#### *Labours—a Death in the Mission—Saddening Sights.*

*Sunday, 9th.*—The Bishop still quite sick. Conducted the Chapel service myself, while Chi went to the Church. In the afternoon I also went up, and read and exhorted from the desk; after which Chi preached. Then the evening English service; and then, I am sorry to add, the old feelings of lassitude and exhaustion came back upon me; indeed, I had felt quite unwell and weary all day.

*Tuesday, 11th.*—The sixth anniversary of my arrival here. A day more full of thoughts and reminiscences than I can afford time to describe.

*Sunday, 16th.*—The Bishop still quite sick. Myself at the School Chapel, Chi at the Church. In the afternoon service we both took part—this proving on experiment to be a most convenient method, and apostolical withal, according to my judgment. See 1 Cor. 14: 27.

*Saturday, 22d.*—Death has visited once more the Missionary circle here, and taken from our midst one of the sweetest spirits amongst us. This afternoon we saw laid in their narrow resting-place the frail and mortal earthly tenement of the Rev. Mr. Shuck's lovely and devoted wife. We all loved her with a most sincere and Christian affection; and she claimed our esteem in an especial manner, as one who endeavoured, with

much love and faithfulness to their souls, to do good to the females in her immediate neighbourhood.

*Sunday, 23d.*—Chi and myself divided between us the services at the Church, the School Chapel, and at Mrs Bridgeman's school. As I passed through the grave-yard near the latter place, I saw bodies half-decomposed lying on the ground, and was told that they had been tossed out of their coffins by the perishing poor, who took the wood thereof for fuel. As I passed by the Romish Cathedral I saw many men at work, roofing and plastering the building. Coming home, I encountered one of the great idol processions, which seemed to be much fuller and more costly than usual.

These things are enough to make one's heart turn sick and faint within one; but our work is such that we have divine sanctions for its prosecution, and divine promises for our support. But for these, verily we had fainted long ago. Our dear Bishop still suffers very much. The afternoon catechising in the School Chapel is as much as he can attend to; and even that is sometimes too much for his strength.

*Sunday, 30th.*—My own occupation and our Bishop's health same as described above.

## Africa.

THE Journals of Missionaries, referred to in the last number as having been lately received, are now published; and they are presented in much detail, not that they record any striking incidents, but because, by the representation they give of every-day life, they afford a good view of the ordinary, and certainly not slothful, routine of a Missionary's labours. In the rude and barbarous state in which the natives about Cape Palmas have been living, and from the infrequent communications they have had with other people, it happens that our Missionaries have to be, to a great extent, pioneers in all the arts of civilized life. A measure of secular care is thus thrown upon them which, though unavoidable, is very laborious and distracting. Happily this Mission is now surrounding itself with many disciples of Christ to afford sympathy, and with many of those appointments of domestic comfort which tend to free the mind from anxious solicitude. The return of the Bishop in the spring with a number of helpers will, through God's blessing, give a new impetus to the work at this station.

JOURNAL OF THE REV. J. RAMBO.

Fishtown, W. A., 1851.

*Missionary Meeting—Arrival of the Liberia "Packet."*

*Monday, Sept. 15th.*—This evening held a Missionary meeting at Mt. Vaughan. A good congregation of colonists was in attendance. Subject of address—"Incentives to zeal in extending Missions."

*Friday, 18th.*—The Liberia Packet arrived, bringing many letters, papers, &c., for our Mission. Only one emigrant out of fifty-seven came to Cape Palmas Colony—the rest settled at different points in the Republic. It is hoped that this Colony will ere long become part of the Republic, when it will no doubt receive a fair proportion of the emigrants from the United States.

*Preaching—Congregations—A Serious Inquirer.*

*Sunday, 21st.*—Preached in the Fishtown Chapel. The gospel is regularly proclaimed here every Lord's day, and through the week, as well as at other stations. The people, however, remain indifferent to the constant call. Sometimes the congregations are large—and at other times small. They average throughout the year from 100 to 150. Would that these were true worshippers. It is, however, apparently far otherwise. But in God's own time, by the life-giving efficacy of his Holy Spirit, they will be brought from darkness to light.

A blind youth, aged about 18 years, has frequented the Chapel quite regularly for months—and often comes to prayers in the Mission-house. I have latterly had several pleasant conversations with him—when he answered questions on the creation, fall, and salvation of our race, as well as some of our most intelligent scholars. He professes a desire to learn more of the gospel, and I believe from his seriousness and attention that he is in earnest. May God speedily bring him into the fold of his faithful ones and give him peace in believing.

*Intercourse of Missionaries.*

*Thursday, 25th.*—The Packet sails to-day for the windward coast, and the

bark Gem, Capt. Lawlin, arrived at Cape Palmas, having on board two of the Gaboon Missionaries, who are taking a trip for their health. Early to-morrow morning they visit our Mission station at Cavalla. Intercourse with brethren at a distance is seldom enjoyed by us, but when it can be, is always deeply gratifying to us. We are engaged in the same work—in the same hard soil, and amidst similar discouragements—and such intercourse tends to cheer and strengthen the hearts of all parties.

#### *An Exciting Scene.*

*Monday, 30th.*—After morning prayers at 7 o'clock, I was urged by a party of natives from one of the Fishtown villages to go to the farms, a mile distant, to rescue a man who had been taken out this morning to have sassa-wood administered to him.

Without hesitation I started off with the party, and in fifteen minutes reached the spot where the unhappy prisoner was soon to drink of the deadly bowl. He was an influential man, of middle age. He was in the hands of the Kroomen, who form an order distinct from all others in the community. Though in some respects more civilized, being sailors and speaking English, yet they are often more cruel and desperate than others. The prisoner was accused of having caused the sickness of the child of a Krooman, and if sassa-wood could kill him they determined to do it.

The prisoner sat on the ground, and about 200 of his friends were seated near him. About 50 yards from this company sat nearly 200 Kroomen. The mortar and pot containing the poison, were equally distant from the parties. The friends of the prisoner every few minutes dispatched one of their number with a petition to the executioners in behalf of the prisoner, who was invariably sent back with the message—"You had better go home—we won't release Wobla—he must drink sassawood." The Kroomen, also, frequently sent a message to the other party, ordering them to retire. I also went to the noisy crowd of Kroomen, and told them I had come to take their prisoner away. They seemed to be very angry, and told me I had better return home. I had, of course, no power to force the prisoner away, and waited some time to solicit them again to let me take the man.

I waited more than an hour. The crowd was increasing on both sides. I made my *second* and *third* petitions, but all in vain. Some of the Kroomen became still more savage—others seemed inclined to release the accused. I was told by one of their number that they would let me take him if I would wait awhile—I did so. Many more became favourable to releasing him. The friends, including the Kroomen who had changed their minds, now outnumbered the enemies. I urged them again to let me take the man, and all the friends arose at once and ran to release the prisoner, and the enraged enemies rushed *en masse* to take him from them with knives and cutlasses unsheathed. For nearly half an hour there were the most hideous yells and strife, accompanied by heavy blows from both parties. The scene was a most exciting one. Whoever has not seen and heard the "heathen rage," can hardly imagine the picture.

The friends of the man were victorious. They drove away the enemies, and led him off triumphantly to his town. The savage yell of the multitude died away upon the ear; and in a few minutes the entire plain was cleared; the whole throng were wending their way to their homes, as quietly, and apparently as free from excitement, as if nothing had happened.

#### *A Visit to a Warlike Tribe.*

*Thursday, Oct. 9th.*—Made my first visit to the Woreboes, four miles in the west. Having forded several streams, and followed paths winding through vales and over hills—a beautiful and variegated country—we reached the gate of the nearest village, on a steeple hill, about mid-day. We were met at the gate by forty armed warriors. They looked very savage, but when they learned our errand they welcomed us. This tribe is now at war with neighbouring one which numbers, perhaps, six or eight times as many warriors as they. Still these are not afraid of their enemies. They have but three villages; numbering only 100 warriors in all. They are the most famous and most feared among all the tribes in this part of Africa. They carry their arms (muskets) by day, and at night keep watch by turns—and, indeed, are able to cultivate but little land; and that little at the very gates of their villages. They

often go in small parties to Rocktown, Fishtown, and to other friendly neighbours, to beg the food necessary to support life.

I told them that I had come not to teach them how to vanquish their temporal, but their spiritual enemies. They all assembled in the middle of the village, excepting a few who were stationed at different points as sentinels. I preached to them from "God so loved the world," &c. They were very attentive to the gospel message, and I understood them to say, that it was the first they had ever heard in their town, though some had heard it while on visits to the various Mission stations on the coast. It is very gratifying to be able to deliver the *first* gospel message a people has ever heard. May it be blessed to the conversion of souls!

The people professed to like the word, and invited me to come again, which I hope to do monthly. Their town was well built, and fortified by a high fence. They have lately killed several of their enemies. I hope soon to succeed in bringing about peace between them.

#### *An Excursion—Sunday at Cavalla.*

*Friday, 10th.*—Journeyed to Cavalla today, via Cape Palmas. Took a canoe at the head of Sheppard's Lake, and went its whole length—8 miles—to Grahway, where I again took my hammock, reaching the Mission station at the dusk of evening. Found all as well as usual.

*Sunday, 12th.*—At 7, A. M., conducted the male Bible-class. At 10½ o'clock, preached in the Chapel in the largest village to nearly 200 people, including those residing at the Mission station. At 2, P. M., conducted the male Sunday-school in the Chapel; and at 6½ o'clock preached in the male school-room. This is still a happy, prosperous, and interesting station. I have an appointment here once in two months, when Mr. Hoffmian goes to administer the communion at the Colonial Church at Cape Palmas.

*Monday, 13th.*—Preached to a small congregation at Do-Do-Lu.

*Tuesday, 14th.*—On my way home stopped and preached this evening at Mt. Vaughan a sermon to parents, from Ex. ii., part of 9th verse. A large and attentive congregation was present.

#### *Preaching—Funerals of Colonists.*

*Thursday, 16th.*—Preached in Rocktown village. Evening, lectured to the members of the Rocktown station.

*Friday, 17th.*—Preached at Middle-town to a good congregation.

*Sunday, 19th.*—Preached twice at Fishtown, and conducted the Sunday school.

*Tuesday, 21st.*—Went and preached at Mt. Vaughan to the usual congregation of Colonists.

*Wednesday, 22nd.*—Attended the funeral of Mrs. G. Smith, one of the members of our Church. She was about sixty years of age, and had long been an invalid. She suffered much latterly, but was patient under her sufferings, and sunk into the arms of death, apparently leaning on the Beloved.

*Saturday, Oct. 24th.*—Attended the funeral of Sarah Young, who came out as an emigrant but a few months since. She was not, I believe, a professor of religion. She was, however, visited and counselled in her last illness by one of my brethren.

#### *Annual Thanksgiving Service.*

*Tuesday, 27th.*—As on two previous occasions, held this service under the large spreading trees in the midst of the Fishtown settlement. About three hundred persons, of all ages, and both sexes, were present. The scholars of the school, and the families at the Mission station, were of the number. After singing and prayer, I made an address to the people, reminding them of God's blessings in all respects, during the year—and urging them to "acknowledge him in all their ways, and he would direct their paths." All remained silent and attentive till the congregation was dismissed.

#### *Mode of Fishing—Missionary Labours—The Serious Blind Boy.*

*Thursday, 29th.*—Preached in the largest Rocktown village in a native hut. The congregation small, but attentive. In returning to the Mission house, saw at least thirty of the natives swimming in the sea, where they had been fishing for hours without any thing to buoy them up. As they caught the fish, (small ones, with hook and line,) they tied them on top of their heads. On asking some one, why they did not take canoes with them, he

replied, "that would bring bad luck—the fish would run away."

*Saturday, 31st.*—Preached to a large and attentive congregation at Middletown. The people in this place generally attend preaching very well, if any people are in the towns.

*Saturday, Nov. 1st.*—Made my usual Saturday afternoon visit to the Fishtown villages, inviting the people to attend chapel to-morrow. Evening, instructed a class of five Kroomen at the Mission-house.

*Sunday, 2d.*—Preached in the Chapel to a good congregation. Administered the communion in the afternoon. Catechised the eldest scholars and communicants. Lectured in the evening. The blind boy, (Wobla,) beforementioned as a serious inquirer, attended all the services to-day as usual. I had a long and satisfactory conversation with him. Having given suitable evidence of a change of heart, I admitted him as a candidate for baptism. He has recently been very ill, apparently near death's door. I asked him if he felt afraid to die, when he was so ill; he replied, "Oh, no; I believe Jesus has washed my sins away, and I hoped to go to heaven if I had died."

*St. Mark's Church—Communion—A Native Chief.*

*Sunday, 9th.*—Preached to a good congregation in St. Mark's, the new Church at Cape Palmas. It is so far finished as to be fit for use. It has been but recently fitted up for service. When filled with pews it will seat from 200 to 225 people. It is a beautiful and well-built stone edifice, partly of Gothic architecture. Administered the communion to fifteen persons; as many more being prevented by sickness or other causes from being present. Administered it privately to two sick members, a mother and her daughter.

Preached in the afternoon in one of the native villages in the harem of a chief. The congregation was small. The chief is a Krooman, and brother to King Freeman. He reads and writes, having formerly been instructed by the Rev. Mr. Wilson, of the American Board, whilst labouring at Cape Palmas. The English name of this person is Davis. He was once a professor of religion, but has partially relapsed into heathenism. He still, however, discards all heathen practices, (he says) except polygamy. This was the

rock upon which he split. Having for awhile abandoned all his wives but one, he again took them back, and withdrew from the Mission he entered. He is still very partial to Christianity, for he always receives us missionaries kindly, and has us to preach in his yard. He is about to build a town, or rather a small village, removed several hundred yards up the Hoffman River, to be entirely separate from all the native villages at Cape Palmas, of which, of course, he will be head man, or chief; and he declared to me, that all its inhabitants, during his life-time, shall keep the Sabbath—give up greegrees—abandon sassa-wood, &c., and that he will try to discourage polygamy, (of course in vain whilst he practices it,) and in short, to constitute a nominally Christian village, conforming to the laws of the Colony.

It of course remains to be seen how far these promises will be kept. Such often amount to very little, unless grace has subdued the heart. May God grant that this person may become truly converted, and become a leader of his people to embrace the Gospel, and practice it too.

Preached at night to a good congregation in St. Mark's Church.

*Labours—Native Converts—Plans for usefulness.*

*Wednesday, 12th.*—Preached in a Rocktown village.

*Thursday, 13th.*—Lectured to the members and scholars of the Rocktown station.

*Friday, 14th.*—Preached to thirty persons in Middletown on my way to Fish-town.

*Saturday, 5th.*—Visited, as usual, the Fishtown villages, conversing with the people, and inviting them to attend Church to-morrow. Evening, instructed a class of Kroomen, who are learning to read Grebo. One of them was formerly a member of the Mission school (at Cape Palmas) of the American Board. He reads English and Grebo well, and writes. Seems interested in the gospel, and teaches a class of children in one of the villages.

*Sunday, 16th.*—Preached to a good congregation in the Chapel. Was twice interrupted by noisy heathen outside. A man had just died from drinking sassa-wood. The noise was occasioned by opposite parties in the affair. Afternoon, attended Sunday-school. Several Kroo-

men and many children present. Lec-tured at night.

Several converts at my station seem interested in plans of usefulness, which I have suggested to them of late. One is to teach children or adults, including Kroomen, to read Grebo, that portions of the word of God may be read in their own language by themselves. Our press is furnishing abundance of small books, such as primers, hymn-books, &c., for the people, and portions of the Scriptures have been printed at home; so that enough reading matter is furnished for present purposes; but few as yet can read. The Krooman above-named is also much in earnest, and is teaching with apparent pleasure. May hundreds be taught to read, believe, obey and live.

Another plan is to send my converts into the villages to collect the people, whether many or few, and to read the word of life to them in Grebo. In this way much light will be diffused, as well as by constantly preaching the gospel. Thus "in the morning would we sow our seed, and in the evening not withhold our hand; for we know not whether shall prosper, either this or that, or whether they both shall be alike good."

*A Boat Excursion—Preaching—Demand for a Missionary.*

*Tuesday, 18th.*—Started at half-past 7 o'clock, A. M. from my station, on a trip in the Mission boat to Garraway. Have made frequent visits there before, and was always well received. The day was bright—the sun hot—the sea calm—the wind ahead; but withal, the trip was pleasant. The twelve miles were not run in less than six hours; still the distance was accomplished before 2, P. M.

I went and preached in two villages to from twenty to thirty persons in each place. The last congregation was particularly quiet and attentive. The people not only seem willing to receive, but, as before, call for a Missionary, or teacher. The field is a large one, and as white for the harvest as any in all this section of country.

Started at 5, P. M., on the return voyage. The wind fair, and the run a good one, and without accident.

*Regular Duties—A Discussion—War—A Burning Village—An Excursion.*

*Wednesday, 19th.*—Preached in a hut in a Rocktown village.

*Thursday, 20th.*—Lectured to the Rocktown scholars and communicants.

*Saturday, 22d.*—Preached in Middle-town on my way to Fair-haven. Visited in the afternoon the Fishtown villages, to converse with the people. Evening, taught the usual class of Kroomen.

*Sunday, 23d.*—Preached to a good congregation in the Chapel, from Matt. 6: 21. There was good order and fixed attention. Conducted Sunday-school in the afternoon and lectured at night.

*Monday, 24th.*—The Mission boat left Fishtown to-day for Cape Palmas, manned by Kroomen. A colonist who accompanied them, reports that a discussion took place among the Kroomen as to the truth of the statements I made in my sermon yesterday in the Chapel. Three agreed that my discourse was true, and a fourth denied its truth. At last, however, he too acknowledged that I must be right—that God's word must be true, and that the practices of them and their people must be wrong, and ought to be abandoned. If the people would generally discuss the subjects they have presented to them, truth would be more likely (humanly speaking) to be understood and embraced.

Early this morning heard the firing of guns at Half Garraway, and saw a village burning. A war has just broken out between two parties of the same tribe. The assailants, it is reported, lost several men. The palaver has been pending some months. Neighbouring tribes are in league with the party assailed, without the help of whom, they would be greatly outnumbered, and perhaps conquered by the enemy.

Wars and rumours of wars are almost weekly heard of by us in this and the neighbouring tribes. We feel called upon to be more and more zealous in preaching in all directions the gospel of peace. May its claims be heard and obeyed wherever presented.

*Tuesday, 25th.*—Went again four miles in the bush, and preached the gospel to the warlike and brave Woreboes. Found but few men in the village I visited. They had gone to watch for their enemies. One of their habits is to conceal themselves behind bushes, or amidst thickets near the road their enemies are likely to pass, and to shoot their whole party, unless the numbers are too great to be attacked. I proposed to-day to the head-

man to make peace between his people and their enemies. He replied indignantly, " You may come and preach to us, but we wont hear your peace-palaver."

#### JOURNAL OF REV. C. C. HOFFMAN.

The journal of Mr. Hoffman, as does that of Mr. Rambo, which precedes this, shows a constancy in labor, which, however pleasant to the Missionary, may not be entirely prudent. Our late letters mention that Mr. H. had been much enfeebled during the month of December; and having been urgently advised by his physician to abstain awhile from exertion, it is hoped that he has ere this recovered. It is difficult, indeed, where there is so much to be done, as well secular as religious, to refrain from work; but the return of the Missionary Bishop, with several co-adjudicators, will afford great and most timely relief to their over-tasked friends.

*Cavalla, W. A.—August 20th, 1851.*

#### A Discarded Pupil.

A boy was sent from school to-day for disobedience—refusing to work. The laws of the school require that a certain time each day shall be given to work; a monitor is appointed to overlook the boys. The youth sent away was brought by the monitor, and the alternative given him, either to obey or leave; he chose the latter; and although he had the privilege of returning, if he would keep the laws, he has never come back. He had been in the school for many years, but a more idle and troublesome boy we had not. We had reason to believe he was doing more harm than good, so that his departure, for the sake of others, is not to be regretted.

#### Missionary Labours.

*Wednesday, 27th August.—Returned this evening from Cape Palmas, whither I went on Monday. On my way up, stopped at two native towns to preach, and at Mount Vaughan at night. On Tuesday, going into the Cape, preached at two native towns; and at night, to the colonists, in the school-house.*

*Thursday, 28th August.—The rains having commenced, we are preparing to make our gardens. The school-boys began to-day to cut the grass on our hill-side, to plant sweet potatoes and casadas. One of the boys assists our gardener, who is a colonist, that he may learn the busi-*

ness. How to give them all occupation is a very serious question. One of them assists the teamster in drawing stones for the Church; two or three are learning the carpenter's trade from our native carpenter; one is a turner, and one a blacksmith; for the two latter we have little work.

*Friday, 29th.—Preached at Do-Do-Lu; two Bushmen were present, and as the truths of God's word were comparatively new to them, they listened with marked attention. The men of the town said to them: "At first we think this word a lie, we believe it now to be true—we pray to God now, after we wash our faces in the morning." An outward reformation has indeed taken place, and the way, perhaps, prepared for a hearty reception of the gospel; but still dead in trespasses and sins, they need the life-giving power of God's Holy Spirit to convince and to quicken them.*

*August 30th, and 31st.—Made my usual visit to town on Saturday afternoon, and had quite a large congregation on Sunday morning.*

*Monday, September 1st.—Preached at Nyaro this afternoon—only five persons present. Some of the old men said when I finished, they were too old, their time had passed for doing God's word. "No!" said a native, "our time no passed—we eat, we drink; our time is not passed to mind God's word."*

*Tuesday, 2d.—Went to Dia-ma-Lu, a pretty town on the Cavalla River—preached from the parable of the Prodigal Son—some attentive listeners.*

*Wednesday, 3rd.—Preached at the little town in the rear of our garden: here I always find the people attentive.*

*Thursday, 4th.—My morning duties, after 10 o'clock, I was obliged to omit, to go to a neighbouring town to superintend the opening of a road to the Grahway Meadow. I was very doubtful whether the natives would give me a way, as the road must go through their little garden spots outside the town fence. I met with more success, however, than I could have anticipated, for they broke five fences, in each allowing sufficient space for the cart to go. I promised to give them something for this, it is true, but yet I expected more difficulty than I found. I have since paid the persons whose fences were broken, each to the value of five or six shillings. Being the first Thursday in*

the month, our usual missionary meeting was held in the school-house.

*Friday, 5th.*—Preached at Walikah, on the subject of the Barren Fig Tree. I was interested to learn that one of the audience had said “the Word had affected his heart.” It surely falls among these poor natives in unkindly soil, living as they do in the midst of every abomination.

*Saturday.*—Heard to-day of the derangement of one of the scholars at the high school, Mount Vaughan. He was one of the most advanced in his studies, and gave promise of usefulness. His mother's recent death is thought to have been the chief cause of his derangement.

*Sunday.*—Preached this morning in town, on the subject of the Sabbath. Administered the communion in the afternoon in the school-house.

*Wednesday, 10th.*—Returned to-day from Cape Palmas, where I preached last evening; very few present; the night dark and rainy.

*Thursday.*—Had the unpleasant duty of administering discipline to one of the largest boys, this morning, for disobedience.

#### *A Difficulty Anticipated.*

*Friday, Sept. 12th.*—A storm is gathering against me from the Grahway people. I had sent to a wood near them to cut some wood, which, according to the laws of the colony, I had a right to do. They are offended because I asked them not. I would have done so, had I known they claimed even the property, but I had permission from the head man here, and I supposed this was all sufficient; when they learned this, it only increased their anger against me, as the land was a subject of dispute in the last war between this people and those of Grahway. I sent them a ‘dash’ which was returned, and an exorbitant one demanded. For peace-sake I have given up the wood, and offered to pay them to take it out of the swamp for me. This they refuse. I must pay, they say, for the trespass; and this I refuse.

Preached to only four persons this afternoon at Quia's Town.

#### *Routine of Duties.*

*Saturday, 13th.*—It was late before I went to town this afternoon, and then the rain prevented my making many visits. These Saturday afternoon talks are very

pleasant and profitable, too, for they bring me into a friendly relation to the people.

#### CAVALLA.

*Sunday, 14th.*—Duties to-day as usual.

*Monday, 15th.*—Was enabled to-day to keep a quiet spirit, or I might have been much tried by the natives, who from one cause or another, thronged my room. Preached at Do-Do-Lu in the afternoon. To-morrow, I learn, a bullock is to be killed for the ‘Qui,’ or departed dead.

*Tuesday, 16th.*—Preached at the River town this afternoon. A few were gathered, and they seemed interested. Having finished, Koblika, a very pleasant man, said that “here was his son whom he wished to put in my hands for school.” The child is about eight years old, very bright and prepossessing in his appearance, and very ready to accompany me. I have called him George Leeds, after a friend in America, whose Sunday-school will support him. As a number of his companions accompanied him for a mile on the beach, on my return I gave them each a few pins, and they went back delighted.

A French vessel anchored off Cavalla this morning, bringing with her one of our old scholars, (Maxwell,) who had been on board as a Krooman.

#### *A Death and Funeral.*

*Wednesday, 17th.*—Preached at Oradade. With an old man I had some talk. He believed, he said, the Christian religion to be true, but his children would do it. I heard sad moaning in the village this evening, and found that a little child had died, and the mother and many of the scholars were crying.

*Thursday, 18th.*—Preached at Nyaro. Only three men present. People on their farms. At 9 o'clock in the morning buried the little infant that died the evening before. All the scholars were gathered to the largest house in the village, the little coffin was in their midst, and many were the tears shed; it was a touching scene. A portion of the service having been read, they walked in procession through our beautiful garden to the graveyard, which occupied a corner of it. The grave was open, the little ones gathered round, the bell was tolling, and the remaining part of the service read.

*Friday, 19th.*—Preached at Dia-ma-Lu. The little chapel was full. I asked for children for our school. Some promised, when the harvest was over, they would

send them. An old man, putting his hand on his gray hair, said, he was too old to turn to God, and finishing my address, all made me the salutation, "ha-wi-o," and shook hands with me.

Gladdened by the receipt of many letters from America by the Liberia packet.

*Sunday, 21st.*—Besides usual duties, visited two sick men in town.

*Visit to the Cape, and greeting of friends.*

*Friday, 26th.*—Returned to-day from Cape Palmas where business had called me, to attend to the landing of goods received by the packet. While there, the "Gem," Capt. Lawlin, arrived from Monrovia, bringing as passengers, Rev. Mr. Best and Mrs. J. L. Wilson, of the Ameri-

can Board, on their way to the Gaboon. Mrs. Hoffman and myself were absent from the Cape at the time, being on a visit of a few days at Rocktown; while there, I went on to Fishtown in company with Mr. Rambo. Notice was given of our arrival through the towns, and soon a large congregation was gathered in the Chapel. They were briefly addressed by both Bro. Rambo and myself. On our return to the Cape, Mr. Best and Mrs. Wilson accompanied us to Cavalla. I put them in a canoe at the head of Sheppard lake, while Mrs. Hoffman and myself went down by the beach, she in a hammock and I on the donkey. Although our visitors remained but a day, it was delightful to have them beneath our roof as friends and fellow-laborers.

## MISCELLANEOUS.

### Missionary efforts among Oriental Christians.

As forming part of the Missionary history of the times, the following extract, respecting the prospects of Missions to the Churches in the East, is not without interest. It is from a letter recently addressed by the Secretary of the Church Missionary Society to the Bishop of London:

"It would be preposterous to put an interpretation upon the documents, which would imply, that after the Church of England had used its best means, in the best spirit, to awaken a love of scriptural truth among the Oriental Churches, it should repel those who may embrace the truth, and refuse to them the ministrations of our clergy, if they can no longer conscientiously remain under the ministrations of their own.

"But, in truth, the documents were framed in a very different spirit; and while they significantly state, that "the ultimate results cannot with certainty be predicted," there is one clause in which it is not indistinctly intimated, that the spiritual jurisdiction of the Bishop might be extended over congregations who may join his Church in Syria, Chaldea, Egypt and Abyssinia. The mention of the latter field can only refer to those who might be gathered together by Missionary labours, and the rest of the sentence must therefore allow of the same interpretation.

"Hence, when Bishop Gobat, upon

his consecration, applied to the late Archbishop of Canterbury for his Grace's judgment upon this very point, whether he was at liberty to receive into communion with the English Church those members of the Greek and other churches who might be led conscientiously to separate from their own Church, the late Archbishop unequivocally declared, that such individuals ought to be so received.

"His Grace, however, pointed out an important distinction to be observed in such cases—namely, that it would not be advisable to receive whole villages, or masses of the people, if they should apply, because no reliance could be placed upon the purity of their motives. The Bishop has acted upon this principle; and the result has been that, in several instances, large parties, and lately a whole village, Beit Jala, near Bethlehem, have gone over to the Church of Rome from the Greek Church, after in vain applying to the Anglican Bishop of Jerusalem to receive them.

"Circumstances have therefore arisen, such as 'the Statement by Authority' alluded to, which could not 'be easily predicted.' The rulers of the Oriental Churches have rejected the friendly offers of the Church of England, but many individual members have been enlightened by the means used by our Church, with the express design of leading to the purification of their Churches. They have,

many of them, separated from their own Churches, have been recognized by the government of their country as Protestant communities, and as such have a right to claim from the Anglican Bishop, by the very terms of the convention, his protection and aid, if they choose to put themselves under his jurisdiction. The Anglican Bishop is as ready as ever to act in the spirit of love; but a new state of things requires a new course of action, which is not at variance with anything which the convention contains, and which is the natural result of the principles which it proounds.

"I have thus fully met the objection, as far as I understand it; for I would not appear to avoid any part of the question. At the same time I have gone beyond what was necessary for the vindication of the Church Missionary Society. For, as I have already explained, the society has no intention of forming settled congregations under our missionaries as in Heathen lands. Our instructions to Mr. Klein were, that he should rather suggest their remaining as reformed congregations of their own communion, until they should see themselves to be conscientiously compelled to separate from their Church. The Society cannot, however, presume to say what course altered circumstances may require.

"In conclusion, though I have trespassed largely upon your lordship's time, I must venture to present this subject in another, and, as it appears to me, most important point of view. It is a fact, which is too momentous to be passed over, that American missionaries of non-Episcopal Churches have laboured in the regions under review, with a very signal blessing from the Lord. They have multiplied their stations in Asia-Minor and Syria. They have numerous printing presses; and are dispensing the Word of God, and scriptural books in large numbers. Their schools are numerous; already very considerable numbers of Armenian and Greek Christians have placed themselves under their instruction, and have formed themselves into Protestant communities. These, and all other Protestant communities, have been recognized in a recent firman from the Sultan, and have received ample protection, and have officers of government appointed to represent their interests. This Protestant movement is daily advancing throughout the East. Many appeals have been made

to our Society, by Christian travellers and residents in those countries, to send zealous and able missionaries of our Church. Many of the non-Episcopal missionaries themselves, and some of their directors in America, have expressed a desire to see the Church of England taking a more prominent part in the scriptural revival of these Churches. Is this a time for hindrances and checks to be thrown in the way by faithful members of our own Church? If our own missionaries are held back, these alternatives are before us: one, that Protestant truth will be overcome and driven from the land, and these Churches will be shut up in their errors and darkness; the other, that the Bible will prevail in the hands of non-Episcopal missionaries; and that, together with the removal of the error and vices of the Oriental Churches, the Episcopal form of government will be lost in the newly-formed Churches.

"The state of these lands is not unlike that of the European kingdoms at the beginning of the Reformation. Shall the Reformation take the turn which it did in England and Sweden, or that which it took in Germany and Switzerland?

"I believe that the door is still open to the Church of England, and to her alone, to interpose for the preservation of that which we hold to be an apostolic discipline—by persuading the rulers of the Oriental Churches to take part in the blessed reformation which has commenced.

"I would very humbly submit to your lordship, and the heads of our own Church, whether a new Commendatory Epistle might not be sent, either through Bishop Gobat, or some other messenger of our Church, to the Oriental Ecclesiastical Authorities, to forewarn them of the danger before them, and to call upon them, for their own souls' welfare, as well as for the preservation of primitive discipline, to follow the example of the Episcopal Reformers of our Church, of blessed memory, and to place themselves at the head of the movement for the purification of their Churches.

"I submit this proposal advisedly, having the means of knowing from those best acquainted with the state of things, that the measure is feasible, and that the missionaries of different denominations would not look up with an unfriendly eye upon its execution.

"I have the honour to be, my lord,  
your lordship's very faithful and obliged  
servant,                  "HENRY VENN."  
"To the Lord Bishop of London, &c., &c."

Church of England Missions.

From last Quarterly paper of Society for Propagating  
the Gospel.

BORNEO.—THE SAKARRAN.

The following extract is taken from a letter which was recently addressed by the Rev. W. Chambers to the Rev. F. T. McDougall. The society is most anxious to procure additional Missionaries. The field is indeed white to the harvest; but where are the laborers to be found?

THE SAKARRAN, Nov. 3d, 1851.

A Dyak boat for Sarawak offers another chance of writing in time for the European mail. Such is the urgency of the subject, that, ignorant as I am of the facts brought before the Church at home during the last few months, I cannot let pass the opportunity of again enforcing upon you the necessity of urging the sending out, and that quickly, laborers into the fields around me. You know my position upon the Batang Lutar, at its junction with the Sakarran. It is impossible to number, with any degree of correctness, the inhabitants of these rivers. Of the population of the latter, what I lately heard from Abong Kappi, a trading Malay here, may give you an idea, viz. that he himself has headed out at sea 250 Sakarran prahus, with an average of upwards of forty men in each. This agrees with the opinion of Mr. Brereton, that the Sakarran has 50,000 inhabitants. Those of the Batang Lutar he rates at considerably more. To prove that there is a population here worthy of a great effort, I need not enumerate the rivers below the point, nor speak of the ready access hence into Selimbon Sentang and the interior, into which I should be only too glad of an object for proceeding to-morrow.

Now, I have seen enough to convince me that, had we sufficient teachers, within five years nearly the whole of these people would be listening to us. Not that they have any idea of, or desire for, our religion in itself, but the name of the Rajah, the prestige of the white man, the advantages they already know we can confer, would be starting-points, from which it would remain for ourselves to advance. And here I cannot refrain the expression

of my thankfulness for that complete knowledge of medicine which enables you not only to gain an influence such as I have witnessed among your own population, but also to communicate to others the same power. When I see daily around me Malays and Dyaks, some who profess to have come or brought their friends three days' journey for the purpose, asking eagerly for medicines; and when I fancy that no European would have been more ignorant on this head six months ago than myself, you will not wonder at my having this feeling.

We have scarcely need to found an appeal for additional help or speculation respecting the *future*; we have what cannot be resolved into the dream of a sanguine imagination in the work prepared for us in the *present*; at least, I fear, long before sufficient men are prepared for it.

Within the last fortnight your friend Gassin, who is the most powerful and influential of the five chiefs of the Sakarrans, has promised Mr. Brereton that on the return of the Rajah from Europe, he will in his presence, before all the chiefs and people assembled together for the purpose, profess that henceforth head-taking shall be no longer their custom, and that he and his people will form themselves into a settlement, and will learn the customs and religion of the white man. On Friday evening last, I was sitting with this same Gassin, when I told him I was writing to Europe, and inquired whether I should ask a Rajah of the Tuan Padre\* to send me out some companions. He replied, "By all means, he should be very glad—four or five—for what is one among so many?" He added, "Say, the sooner they come out the better, that they may learn the Dyak speech and habits, and climb their ladders, and be ready by the time." He further promised to come *himself*, with his sons and his people, to be taught by us. Mr. Brereton thinks that two-thirds of the people would follow his example.

You know the estimation in which the Sakarrans are held by the other Dyaks. To show how widely the movement thus commenced might be expected to spread, I have only to repeat what I heard in my recent visits to the Rajong, when in-

\* That is, a Bishop, the Tuan Padre being the native name for the Clergy; a Rajah of the Tuan Padre means a Chief of the Clergy.

quiring of the Malays respecting the Dyaks of Katibus, Poe, Kanowit, &c. (whose population Capt. Brooke thinks we have grounds for computing at 100,000,) I was told that within two years there was not a single Dyak on the Rajong, but that all these had migrated from the Sarebus and Sakarran countries, with which I find they keep up the most constant and intimate connections.

Here, indeed, is work for us! I cannot attribute it to aught but occupation or insensibility, that I have not in my ears night and day the inquiry of Gassin—“What is one among so many?” Let more come at once.

Surely there are men whom the news, if made known to them, would summon hither. You *must*, you *will* continue to urge your correspondents to spread the inducements that they can before their friends. Not that you can offer to any enthusiastic spirit danger to be encountered or hardship to be undergone. The cellars and garrets of any populous parish afford more of these. He must come here quickly, who aspires to the least chance of martyrdom. Nor let him be actuated by any undue expectation of these people (the adults at least) becoming Christians worthy of the name. When we remember the sole care, “what shall we eat, or what shall we drink, or wherewithal shall we be clothed” (or trinketed); when we think not only of their old national customs (which might be changed by increased knowledge, and by a national abandonment of their head-taking, which would then be no longer obligatory upon them as individuals), but also of their private sinful passions, indulged hitherto under general sanction:—when we remember all this, we must almost despair, however we may believe the truths we teach divinely adapted to the needs of all men, of seeing one adult Dyak living according to them, but for our knowledge of that Divine power which proceeds from Him whose truth it is.

But surely it is worth all the pains and patience that the work will require to civilize and Christianize, in any degree, these multitudes,—to baptize and educate the children of those parents whose sincerity may in some sort be depended upon, and thus gathering here, as elsewhere, a Church out of the world. Think, too, of the blessing which would be con-

firmed by the universal suppression of head-taking.\* I should state at full length the motives for this dreadful custom, as I have recently heard them, were not my letter already so widely extending itself. I can now only say, that you will find among them love, honor, ambition, passion, the desire of immortality,—every motive, in short, that can stir the savage, I had almost said, the man. The Rajah has stopped head-taking by sea; but by land it is beyond the power of steamers or forces. Nothing but religion will avail.

But the boatmen are out of patience. My Dyak friends, as they walk across my pole floor, are shaking the plank on which I am writing; so I must conclude.

Yours most sincerely,  
WALTER CHAMBERS.

#### Melanesian Islands.

*Letter from the Bishop of New-Zealand.*

SCHOONER BORDER-MAID,  
*At Sea, 17th Sept. 1851.*

MY DEAR SIR,—I think that I cannot acknowledge the Society's Jubilee letter from a more appropriate place than the bosom of the wide sea, over which, in its length and breath, it has pleased God that the work of his Church should be extended. The vessel, on board of which I write, will also attest the blessing granted to the Society's labors; for it is the gift of the Dioceses of Sydney and Newcastle, where the good seed has been sown and nurtured, under Divine protection, mainly by your efforts. It has pleased God in a remarkable manner to verify the words which I wrote in an early letter; that those who thought that our venerable Society was doing little for the conversion of the heathen, might well consider whether there could be any surer way of spreading the gospel to the uttermost parts of the earth, than by building up the Colonial Churches as missionary centres. The movement at Sydney last year, of which I am now enjoying the fruits in company with my dear brother of Newcastle, is a signal proof of the diffusive and fructifying character of your work. Your contributions to

\* It may be necessary to state that the Sakarran tribes are not under the rule of Sir James Brooke, who has entirely suppressed head-taking throughout his own territory of Sarawak. He has great influence, however, over the Sakarrans; and this letter shows how he is exerting it.

Australia and New-Zealand have awakened a zeal, and established a precedent, by which the gospel has now been carried over a range of 4,000 miles, to islands of which even the names are almost unknown in London. We have with us in the Mission vessel thirteen youths, from six different islands, besides two of our own New-Zelanders, who are going with us to St. John's (now recognized as the central Missionary College,) for such instruction as we hope will qualify them, in due time, to return as teachers to their own countrymen. Our little flock is as follows :

5 Nengone or Mare	{ Loyalty Islands.
2 Lifue	
2 Futuna	{ New-Hebrides.
2 Erromango	
1 Anaeiteum	
1 Solomon Islands.	{ Speaking seven languages.
2 New-Zelanders	

This is the choicest offering which I can make on the occasion of your Jubilee; for there is no treasure dearer to my own heart than these youths; not for themselves only, but for the inchoate and potential good which faith and hope represent as now concentrated in them, and to be propagated by them hereafter. Silver and gold we have none; for what we have, we receive from you, and your kindred Society (would that it were still more united): but we offer to you these treasures of our Mission field, as proofs that your efforts have not been unblessed, and that your prayers do not return to you void. You may affirm with perfect truth, that in our college, mainly promoted and encouraged by your support, you are educating the children of the most distant races of the earth. There

is no inhabited spot so near to the actual antipodes of Greenwich, as the Chatham Islands, from which we have six youths now under education at the college. And it is mainly owing to the efforts of the Society, under God's blessing, that I have been enabled, during the last nine months, to visit, with ease and comfort, inhabited countries stretching over thirty degrees of latitude, or one-eleventh part of the circumference of the globe. The range of our native scholars is over thirty-four degrees of latitude; from the Solomon Islands, in ten degrees south latitude, to the Chatham Islands, in forty-four degrees south. These distances may serve as a lively type of the length and breadth of the love of Christ; for surely it is not the work of the Church itself, much less of societies or individuals, but His free love, and His all-sufficient sacrifice, which is bringing these things to pass. How gladly then shall we join in your special prayers and thanksgivings, ascribing all glory to Him to whom it is due, and counting all past success only as proofs of His presence with His Church always, even to the ends of the earth.

On my return to Auckland I shall hope to find your second letter, (promised in the Circular of 7th Nov.,) with instructions as to the mode in which it is wished that the Jubilee should be observed.

Trusting to the blessing of the Almighty that your year of Jubilee will be one in which many slaves of Satan will be set free,

Your grateful and faithful Friend,  
G. A., NEW-ZEALAND.

## Intelligence.

**CHINA.**—The overland mail for April brings advices from Shanghai to 22d January. The Missionaries who sailed in the Oriental, viz : Mr. and Mrs. Nelson, Mr. Keith and Mr. Points, arrived in good health on Christmas day, greatly to the joy of their brethren in the Mission.

A portion of the new female school-building had been completed, and was occupied; and arrangements had been made for the immediate reception of forty female pupils.

The additional space thus gained in the other school-building, had admitted of an enlargement of the male department, and the number of boys was at once to be increased to sixty.

Chü-Kiung, the young man whose letter to Bishop Boone was published in the last number of this journal, and who had been six years under instruction, had been received as a candidate for holy orders; so there are now connected with the

Mission, as fruits of its labors, one native deacon, and two candidates for orders.

The addition already made to the number of laborers in the China Mission since the last annual meeting, together with that now arranged for the present season, will call for a large increase of expenditure upon this branch of our missionary operations. But with such an open door of successful labour, it cannot be doubted that the Church will supply the necessary means.

**AFRICA.**—Bishop Payne is preparing to sail about 1st May for Cape Palmas, with several fellow-laborers. He will take out with him, it is hoped, sufficient funds to complete the various church and school buildings which the increase of the mission renders necessary. The large addition to the missionary force will of course require a proportionate addition to our contributions.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th March to the 15th April, 1852.

NEW-HAMPSHIRE.		
Concord—St. Paul's.....	\$5 33	
VERMONT.		
Bethel—Christ.....	8 00	
RHODE ISLAND.		
East Greenwich—St. Luke's, Y'g Lad. Sch., Chi., by E. W. H., Dioc. Treas... 4 00		
Providence—Grace, Treas. Sun. Off., by E. W. H., Dioc. Treas..... 53 76		
St. John's, Morn'g S. S. cont'n year to Apl. 1, Chi., \$56 60; Infant's S. S. do. Chi., 3 75; Col'd S. S. do, do, Af., \$23 67..... 84 02		
Westerley—Christ, Epiph. Col. Chi., do do..... 20 00	161 78	
CONNECTICUT.		
Birmingham—St. James'.... 3 88		
New-Haven—St. Paul's, a mem. Chi..... 2 00		
Trinity, Chi., 57; Af. 3. 60 00		
New-London—St. James', anon. Chi..... 15 00		
Norwalk—St. Paul's..... 10 00		
Watertown—H. P. B..... 3 00	93 88	
MASSACHUSETTS.		
Lynn—St. Stephen's, Af, thro' Bishop Payne..... 4 40		
NEW-YORK.		
Brooklyn—Holy Trinity, Ben. Assoc., sup. Miss Tenney 1 qr., Chi..... 100 00		
Morrisania—St. Paul's..... 35 25		
New-York—Ascension, Mrs. D. R., 9th pay't, scholarship, Chi..... 200 00		
Christ, \$38 27; S. S., \$14; Inf't S. S., \$1, $\frac{1}{2}$ for Af. 103 27		
St. Luke's..... 36 00		
St. John's..... 3 00		
North Salem—St. James'.... 1 80		
Sandy Hill—Zion..... 4 00		
Somers—St. Luke's..... 2 54	485 86	
NEW-JERSEY.		
Moorestown—Trinity..... 16 00		
Perth Amboy—St. Peter's.... 16 00	32 00	
PENNSYLVANIA.		
Honesdale—Grace, S. S., for Cav. Sch. Ho., Af..... 10 00		
Norristown—St. John's..... 28 00		
Philadelphia—St. Luke's, S. S. and Bible Classes, ed. Chi..... 25 00		
St. Jude's, Af..... 12 51		
St. Peter's..... 186 50		
Pottstown—A. and M..... 10 00		
Towanda—Christ, Miss. Build- ings, Af..... 8 00		
Wilkesbarre—St. Stephen's, S. S. penny col, 6 mos. Af... 15 00		
Miscellaneous — Philadelphia, avails of female industry, W. W., per J. M. Porter, for Mrs. Hill's school, Greece..... 20 00	\$315 01	
DELAWARE.		
Newcastle—Emmanuel, Af..... 20 00		
MARYLAND.		
Baltimore—St. Peter's, a mem.ed. "Messenger" C. Palmas, 20 00 Mt. Calvary, $\frac{1}{2}$ ..... 16 25		
Baltimore Co.—St. Timothy's.... 23 83		
Cambridge—Great Choptank Parish, a commun., Af.... 5 00		
Frederick Co.—Zion..... 5 00		
Frederick — All Saints', Mrs. Hill's sch., Gr. \$20; Fem. Sch., Chi., \$20; es- tablishment of "Upton Beall" scholarship, Af., \$333 33..... 373 33		
Georgetown, D. C.—St. John's, Gen., \$50; Chi., \$40 12; S. S. Miss. Soc., ed. Chi., \$25 00; St. Mark's Ch., Cape Palmas, \$33 17; do. add Chi., \$1; St. Mk's Ch., Af., \$11..... 160 29		
Prince George Co.—St. Thom- as, Cape Pal. Ch..... 10 00		
Harford Co.—St. Mary's..... 10 00		
Queen Anne Co., Centreville— St. Paul's, Gen. \$14 25; Chi., \$1..... 15 25		
St. Mary's Co.—St. Andrew's $\frac{1}{2}$ . 10 00		
Washington, D. C.—Trinity, S. S., ed. Af., of S. J. Todd and H. Stringfellow..... 40 00	688 95	
VIRGINIA.		
Berryville—Grace, S. S., Af... 5 00		
Brunswick Co.—St. Andrew's.... 3 00		
Charlestown—Zion..... 28 00		
Cumberland Parish—St. John's, Collec., \$7 27; M. A. D./ W., \$1 Af.; a friend, \$5, Monrovia; L. A. L., \$3 38, do.; St. Paul's, Collec., \$3 35..... 20 00		
Gloucester Co., Abingdon and Ware Parishes..... 21 00		
Fredericksburg—St. George's, Chi., \$20; Fem. S. S., ed. Kivei Long, Chi., \$25; Monrovia, \$10; General, \$23 36..... 78 36		
Richmond—St. Paul's, Mrs. W. H. McFarland, Af... 10 00		
Miscellaneous — Miss Lucy Nelson, Af., \$5; Miss Sally N. Nelson, Chi., \$5; from a little girl, for Chi. children, 25c.; Master Hugh Thomas Nelson, fruits of self-denial, Chi., \$5; cash, 75c..... 16 00	181 36	
NORTH CAROLINA.		
Leakesville—Rev. John R. Lee, $\frac{1}{2}$ , \$10; Mrs. Lucy M. Nelson, $\frac{1}{2}$ , \$2 50; Mrs. N. P. Bedford, $\frac{1}{2}$ , \$1..... 13 50		

<b>SOUTH CAROLINA.</b>	
All Saints' Parish—2 col'd slaves, by Bp. Payne, Af.....	00 62
Ashepoo—See Walterboro', below.	
Beaufort, St. Helena—A lady, by Rev. C. C. Pinckney, Af, thro' Bp. Payne....	15 00
Charleston—St. Philip's, col'd members, by Bp. Payne, Af.....	2 10
St. Paul's, Gen., \$48; ed. Chi., \$24 85; ed., Af, \$20.....	92 85
Grace, Gen., \$197; Af, \$15; Chi., \$3; a lady, for Miss Williford, Af, for ed. purposes, \$100, thro' Rev. J. W. Cooke.....	315 00
Mo. Miss. Lee.....	5 61
Edgefield—Trinity, Chi, thro' Rev. J. W. Cooke.....	25 00
Edisto—Trinity, thro' Rev. J. W. C.....	50 00
Grahamville—Trinity, \$256 25; Miss Parker, by work, Af, \$10; Juv. Work. Soc., Af, \$3 75; collec'd from about 60 slaves, Af, \$3 35, by Rev. J. W. C.....	273 35
John's Island—St. John's, Dr. Wm. Roper, \$5; negro commun't, Af, 77c.; also, thro' Rev. J. W. Cooke, \$59 17; Tigman, a servant, Af, 25c.....	65 19
Prince William—Sheldon Ch., Af, \$12 87; Capt. W. Hayward, Af, \$20; Dr. L. M. Dessaussure, $\frac{1}{2}$ Af, 15; A. H. Seabrook, $\frac{1}{2}$ Af, \$10, thro' Rev. J. W. C.....	57 87
Do. Rev. B. C. Webb's Mission to Blacks, for Bp. Payne, Af, thro' Rev. J. W. C.....	20 00
Richland—Zion, Af, \$52; a member of, \$100.....	152 00
St. Stephen's and Upper St. John's.....	182 00
Walterboro' and Ashepoo, thro' Rev. J. W. C.....	35 00
Wilton—Christ, \$99 50; several slaves, \$1 37; Geraldine, Af, \$1 10; Robert, Af, 70c.; Julia, Af, \$1 03, thro' Rev. J. W. C.....	103 70
Miscellaneous—Mrs. John G. Godfrey, ed. Chi.....	25 00
<b>GEORGIA.</b>	
Athens—Emmanuel, Gen., \$3; F. S. B., Chi, \$2.....	5 00
<b>FLORIDA.</b>	
Jacksonville—Trinity, by Rev. J. W. C.....	18 00
St. Augustine—Trinity, by Rev. J. W. C.....	32 56
<b>ALABAMA.</b>	
Mobile—Trinity, Af.....	24 00
Montgomery—St. John's, by Bp. Payne, Af.....	28 45
Tuscaloosa — Christ, by Bp. Payne, Af.....	18 60
St. Philip's, col'd Ch., by Bp. Payne, Af.....	8 00
<b>LOUISIANA.</b>	
New-Orleans — St. Paul's, a mem., by Bp. Payne.....	2 50
<b>KENTUCKY.</b>	
Columbus—Christ, Af.....	3 00
Louisville—St. Paul's, \$144; subscriptions for Af, M., under Bishop Payne, \$177 50.....	321 50
<b>TENNESSEE.</b>	
Memphis — Calvary, \$51 35; Bp. Green's fam., \$7 25.....	58 60
<b>ILLINOIS.</b>	
Edward's Co—David Clark.....	10 00
<b>INDIANA.</b>	
Madison—Christ, S.S., "Christ Ch. Madison Scholarship at Cape Pal.".....	25 00
<b>OHIO.</b>	
Cincinnati—St. John's, Bp. Payne, Af, M.....	18 21
<b>MINNESOTA.</b>	
Fort Ripley—Lt. F. F. Flint, U. S. A., by Rev. J. L. Breck, Af, t.....	7 50
<b>MISCELLANEOUS.</b>	
American Bible Soc., for publishing Scriptures, China. The following thro' Bp. PAYNE, for Africa, in addition to several items entered in foregoing acknowledg'ts: J. G. Maxwell, 95c.; S. Greenleaf, \$5; Col. Ashlin, \$2 50; Milicent Hall, of <i>Fauquier</i> , Va., \$2 50; Misses Thomson, \$2; a col'd com't of <i>Baltimore</i> , 25c.; Miss Eliza Young, of <i>Natchez</i> , by Bp. Otey, \$5; children of Mrs. J. O. Harnin, <i>Lexington</i> , Ky., \$1 50; Cornelia Goodrich, 20c.; By Rev. Mr. Dobbs, <i>New-Orleans</i> , La., \$7 50; Ludwell Lee Knapp, 50c.; Clara M. Knapp, 15c.; Thomas Knapp, 50c.; Fanny Boothe, (col'd), 50c.; Mary, Jenny, and Billy, slaves, \$1 50; Leighton W. Cobbs, 50c.; R'd Johnson, 35c.; Jno. Johnson, 25c.; Ludwell Lee Johnson, 40c.; Wilson Skinner, \$1; Cecilia Johnson, 10c.; Judge Peck, \$10; Flora Johnson, scholarship, \$20; Miss Crissy, \$1; a friend at <i>Savannah</i> , Geo., by Mrs. Dr. Elliott, \$5; <i>Williamsburg</i> , Va., Miss Barbara Page, ed. Af, \$10; <i>Norfolk</i> , Va., J. C. A., ed. Af, \$10; <i>Richmond</i> , Miss Hall's School, ed. Af, \$5 63... Total, March 15 to April 15....	1000 00
Total, 15th June, 1851, to 15th April, 1852.....	\$30,284 05